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Missionary Intelligence.

From the Baptist Missionary Magazine.

KARENS.

EXTRACT FROM THE JOURNAL OF MR. ABBOTT.

Persecution of Karen Christians.

Rangoon, April 5, 1838. To-day sent assistants to Pantanau, to teach school and preach in that church and vicinity.

20. A Christian chief from the Maubee called to-day. He says woodouk of this city has informed him that Chau Me Po, the old Karen persecutor, has entered a formal complaint to government against the Maubee Christians; that they had not only forsaken the religion of their ancestors, but transferred their regard from the Burman to the English government. The woodouk was indisposed to listen to such a charge, and dismissed the subject by saying, "The English worship God in one way, the Karens in another, and the Burmans in another. All worship him in heart, so that it is immaterial as to form."

30. Assistants returned from Pegu to-day. The intelligence they bring is of an interesting character. Several families in that vicinity have renounced their superstitions, and embraced the Gospel. There is, however, a most violent opposition from those who remain in heathenism.

May 3. Three Christian chiefs came to me to-day from the Maubee jungles, under rather fearful apprehensions that Chau Me Po will finally succeed in bringing them into difficulty. He has been uttering in his efforts, urged on by his wicked countrymen, by his hatred of the disciples of Jesus Christ, by his insatiable thirst for iniquity, and by the hope of reward. Not one of the Christian converts has as yet been apprehended, but they dare not be seen in the city or at the mission-house. The class of students whom I had collected, are dispersed for the present.

4. The woodouk, suspecting the ingenuousness of Chau Me Po, has refused to listen to him. He has, however, ordered the Christian chiefs to return to their homes, and obtain the names of every individual who has taken religious books, or embraced the religion of the "white foreigner."

I have myself fearful apprehensions as to the result of this matter. The woodouk is not only absolute monarch over a large tract of territory, but a bigoted Boobist, and capable of deeds at which humanity turns pale; actuated withal by a burning hatred to all foreigners, especially those who intermeddle with the political and religious affairs of the kingdom.

The Karen chiefs return to their villages to-morrow.

7. Assistants returned from Pantanau. The church there, as yet, enjoy their liberties, and appear to be moving onward steadily and joyfully in the Christian course.—Since my visit, very many have turned unto the Lord, and are now asking for baptism. At Bassein, they are repeating their calls for books and another visit.

10. Christian chiefs, after getting the names of all the native Christians in their respective villages, returned to-day, and visited some of the under officers of government, with presents; but were sent away contemptuously.

11. The chiefs went before the officers again to-day, with large presents; were apparently kindly received, and were told that if they would go before the woodouk with suitable presents, he would probably dismiss the subject, and let them return unmolested. This is the way they do business in this country, and is now the only way in which the Karen Christians can escape torture.

12. To-day they (the Christian chiefs) went to the woodouk. After laying down their presents before him, they handed him the paper containing the names of the baptized Christians which they had collected. The woodouk looked at it a moment, and threw it from him with sovereign contempt. The Karens then expected to hear him say, "Put heavy irons on those Karens' feet, and thrust them into prison." But they were permitted to depart without molestation.—At the dusk of evening they came to me quietly, and told me what had passed.

13. Sabbath. Several Karens came in from the Pantanau church. Had worship morning and evening in Karen.

15. The chiefs from Maubee came to-day to-day with sad countenances.—They now understand the meaning of the woodouk, in treating them as he did on the 12th. He told his wife that evening how he intended to torture the Karen Christians, viz. thrust a small hollow stick down their throats, filled with powder, apply the fire, and blow them to atoms. It would be just like the man to do it; but his wife, more humane than himself, besought him not to thus wantonly, and without the least cause, torture those poor Karens. He was finally prevailed on to relinquish his determination, but said, they must pay him 200 rupees for their release. I shall have no hesitancy in advising them to pay it; for they must, or suffer.

16. The affair still wears a serious aspect. The chiefs, who remain concealed outside the city walls have sent word to me to-day that they fear they cannot escape torture; that all the money they can raise, will not be sufficient to assuage the wrath of the woodouk. Another item in their message to me was, "Pray for us!" Precious disciples of my Master—such a request was not necessary!

17. The chiefs to-day obtained the money requisite, gave it to the woodouk, and he appears to be reconciled; but he charged the Karens not to worship the foreigner's God; which will probably have about the same influence that a certain "command" once had on the conduct of Peter and John.

24. Sabbath. Karens ventured to come into the city to-day, the first time during these several days. All is quiet as it regards them; but when will the light of civil and religious liberty dawn on those forests of death? Alas, for benighted Burmah! Once, far and wide in this great empire was heard the voice of salvation. Now it is hushed in silence; the multitudes "are joined to their idols." "Forsaken of God" appears to be inscribed on the splendid objects of their superstitious adoration—on the walls of their own city—on their habitations, and on the tablets of their hearts!

June 1. The Karens who have visited me for several days past, say all is quiet in the Christian villages, and the disciples rejoice in a momentary peace.

7. Chau Me Po, himself called on me to-day; says he should not have conducted as he did towards the Christians, had he not been instigated to do so by other chiefs, who are not only opposed to the disciples of Christ, but jealous of the growing power of the Christian chiefs. He says he worships God every day, and has no doubt he is going to heaven when he dies, like many others, whose profession and practice do not exactly agree. He does in fact kneel down and "say his prayers," every morning, and does it too in a very constant manner. But he rises up, and spends the day in lying, drunkenness, and stealing, and persecuting the true children of God. He spent most of the day with me, and listened to truth with some attention; but, when undeceived as to his real state, said, "Well, if I go to hell—I go to hell."

ANNUAL MEETING OF THE N. Y. F. M. R. SOCIETY.

The following resolutions were passed.

Resolved, That Ministers of the Gospel, in neglecting to give suitable instruction and warning, in relation to the claims of the seventh commandment, are guilty of a manifest breach of trust, and that it is the duty of private Christians to endeavor, in every proper way, to call their attention to this important subject.

Resolved, That the light reading of the day, including religious fiction, has an injurious tendency on the youthful mind, by stimulating the imagination, giving wrong views of human life, and destroying the consciousness of the distinction between truth and falsehood.

Resolved, That it is the duty of parents, guardians, and teachers of youth, to give early and systematic instruction to those under their care, in reference to the nature and claims of the seventh commandment—and that in this way they can appropriate the promises of God, which are all made to parental faithfulness.

Resolved, That in every attempt at moral reformation, an impression must first be made on the minds of parents, and that an influence must go from them, which shall permanently bless and save the rising generation.

Whereas, the industrious poor of our sex are exceedingly oppressed by the low rate of wages, and their consequent destitution and want often prove a temptation to crime, therefore,

Resolved, That it is the imperative duty of the friends of reform to enquire what can be done to remedy this evil.

Resolved, That the mothers of this land, in neglecting to train up their children—and especially their daughters—to habits of usefulness and industry, have unintentionally, but directly, contributed to the increase of profligacy, and crime, and that a reformation in this respect is imperatively needed.

Resolved, That large and indiscriminate parties of pleasure—as usually given in city and country—are injurious to the health and morals of the community, and incompatible with the simplicity and self-denial inculcated in the Gospel.

Whereas the responsibilities devolving upon the women of our country are constantly augmenting, and the various efforts to do good imperiously demand a high degree of education and sanctified intellect, therefore,

Resolved, That the education of indigent pious females is an appropriate department of the work of moral reformation, and if extensively effected would do incalculable good in advancing the cause of purity.

Resolved, That the neglect with which our petitions have been treated the past winter forms no ground of discouragement, and that we will continue the effort with unceasing firmness, till the crimes specified in our petitions shall be suppressed by the strong arm of the law, and the public gateways to death, in our cities, shall be effectually closed.

Resolved, That the physical management of children, viz.—their diet, regimen, and general habits, is intimately connected with the cause of moral purity, and that a reformation in the former must precede the complete triumph of the latter.

Resolved, That many of the habits of

* The habits of civic life here mentioned, have reference to food, clothing, sleeping, ventilation, etc., a proper regard to all which, is essential to a sound mind in a sound body.

civic life, as indulged in by numbers of the virtuous and respectable, are not only injurious to the cause of purity, but directly calculated to promote vice and immorality.

Resolved, That the members of this Convention use their influence to induce the civil authorities to devise and carry into operation some plan, whereby paupers, vagrants, and discharged convicts may be furnished with employment, that idleness, which is the parent of mischief, may not prove a continued incentive to vice.

Whereas, moral reform associations, when properly sustained, have a tendency to promote purity of the heart and life, among all classes in the community, therefore,

Resolved, That we earnestly recommend to young men the organization of societies among themselves, that they may be individually pledged to right principles, and the influence of their example may be saving to others.

Resolved, That we will seek out and employ persons of reputable character, and will not encourage profligacy, by patronizing in any way, the business of those persons who are known to be licentious.

Whereas, licentiousness in high places is one of the strongest obstacles to the progress of moral reform—and, whereas the example of many of our public men is decidedly on the side of immorality, therefore,

Resolved, That we feel it our imperative duty to use our endeavors, in every proper way, to bring about a reformation in this respect.

Resolved, That we will exert all our influence with our fathers, brothers, husbands, and all over whom our influence extends, to induce them to vote for such men, and such only, as are of strictly moral character, men who respect human and divine laws, and in their official capacity will faithfully enforce them.

Resolved, That the universal prevalence of licentiousness among the enslaved females of our country, and the consequent contamination of those who, by their relation to the master and the slave, are compelled to witness those abominations without reproach, should render the abolition of slavery an object of earnest desire and fervent prayer to every lover of female purity.

The report was accepted, after which the meeting proceeded to discuss and adopt a revised constitution, of which the following is an abstract.

PREAMBLE.

WHEREAS, the condition of our world loudly demands the combined efforts of all the wise, the virtuous and the good, to arrest the onward march of the sin of licentiousness, which presents a most formidable obstacle to the spread of the Gospel in Christian as well as in Heathen lands; and whereas this sin, with all its attendant evils, exists in every part of our country, poisoning the fountain of morality and virtue, destroying the foundation of domestic happiness, and threatening our cities with the fate of Sodom and Gomorrah; and, whereas, we believe, that it is the imperative duty of all to unite their influence for the suppression of this vice,—therefore, we, the undersigned do agree to form ourselves into a Society, to be governed by the following,

CONSTITUTION.

ART. I. This Society shall be called the American Female Moral Reform Society.

ART. II. This Society shall have for its object the suppression of the sin in question, by using such means as are sanctioned by the Word of God, to prevent its desolating progress; and to this end, we pledge ourselves to use our influence in every proper way, for the promotion of public morals, to cultivate personal purity of heart and life, to refrain from every thing having an improper tendency in reading, conversation and deportment, and to avoid all indelicacy and display in dress, although it may be sanctioned by fashion, and to discountenance the same in all, who may come within the sphere of our influence.

We further pledge ourselves, to discourage, by precept and example, all practices, which in our view, exert a pernicious influence upon the youthful mind, in reference to this increasing sin—among which are works of fiction, attending balls and other places of public amusement, and entertaining company at unseasonable hours.

ART. III. Being fully aware that the profligacy of either sex, are equally guilty in the sight of God, both shall be utterly excluded from our society, until they manifest genuine repentance, and at the same time, if such shall come under our influence, we will evince towards them the spirit of our Master, which, while it hates the sin, would rescue and save the sinner.

ART. IV. Those of us who are mothers engage to watch over the habits and manners of our children, to give them suitable and timely instruction and warning, to shield them, as far as possible, from the contagion of evil example, and to make it a subject of special prayer, that they may be kept from this gateway to eternal death.

ART. V. This Society shall exert its influence to induce all females of mature age, and strictly moral character to become members, and to convince those that are incredulous or ununiformed of the extent and sinfulness of the violation of the seventh commandment. And as much evil is produced by tale bearing and slander, no member shall circulate reports derogatory to the reputation of another, unless the interests of society require the exposure. Any member, who shall intentionally and deliberately violate either of the above articles, shall forfeit the right of membership, unless the Society has satisfactory evidence of her amendment.

ART. VI. This Society shall consist of those ladies who cordially approve of its object, sign its Constitution, and contribute statelily to its funds.

PASSENGERS E. FREIGHT.—The packet ship *Silvie de Grasse*, to sail for Havre 24th inst., has forty-two cabin passengers, already engaged, but not a pound of freight. As to passengers, we know further, that the *Gladiator* for London, this day, is full, and has been compelled to turn away several; and the *Oxford*, for Liverpool, to sail this day, has notwithstanding the steamer, a very good number of cabin passengers.

N. Y. Jour. Com.

Communications.

For the Christian Reflector.

LYNCH LAW IN THE CHURCHES!

We have fallen upon strange times. The spirit of outrage which has murderously arrayed man against his brother, seems now to have entered the sacred enclosures of the church of God. "Forbearing one another in love," exercising that charity which "thinketh no evil," of a fellow christian, seems with some, like their by-gone dresses, to be out of fashion.

Among a multitude of facts proving this lamentable truth, we proceed to insert one as a specimen of the whole. It is this:

There was a member of a regular Baptist church who had occasion, in the good Providence of God, to change his residence. The church consisted of himself, wife, servant girl and one child. For the first three excellent letters of dismission are obtained, to one of the most beloved churches in the country. His object in seeking to unite with this church, was to be in a central location, where he might labor for God should direct among the neglected sons of the ocean. By direction of the Pastor, his letters were presented at the regular church meeting, and, as is usual, referred to a committee of examination and introduction. In the mean time the brother was invited to take a seat with the saints at the table of the Lord.

As soon as convenient the committee called, but its engagements prevented his seeing them, and his absence of his family not allowing their union with the church at the same time with him; he united then, he deferred uniting until they should all be able to go up to the courts of the Lord's house together. While thus employed in seeking an interview, the committee were waited on by a member, who, in the common style of mobs, proceeded to caution them against reporting the brother and his family to the church, lest difficulties might ensue! It was asked by one of the committee, what difficulties? were not the letters good?

Yes.

Had the brother, or his family, given evidence of neglect of duty since the recent date of his letters?

No.

Was there any thing, whatever, that could be alleged against his moral character?

O! no.

Was he not entitled to gospel ordinances in the church to which he seemed to have been directed by the Providence of God?

Certainly.

Had he not an object in view worthy of the confidence and co-operation of the church?

Yes.

What, then, is the objection to receiving this brother to the communion of the family of baptized believers?

Why—why—HE'S AN ABOLITIONIST!!!

"Hear O heaven, and be astonished O earth." Here is a fact for the vaunted nineteenth century, and the church of Jesus Christ in America! Tell it not in Gath nor Askelon! Publish it not in the streets of Askelon, nor beneath the idol groves of Burmah!

And what is the abolition of this brother and his family, that they are thus spurned from the doors of a christian church?

Do they believe in exciting the slaves to rebellion?

No—no!

Do they believe in a promiscuous amalgamation?

No—no!

Do they believe in the necessity of dissolving the Union.

No—no—no!

Do they believe in rendering the churches with anti-slavery discussions?

No—no—no!

Indeed! what, then, do they believe?

They believe it is the duty of every oppressor to do as God commands; "Let the oppressed go free."

They believe that the right of all husbands and wives should be protected by law, and thus amalgamation prevented.

They believe that the Union of these States ought to be perpetuated for the very reason that it will secure the overthrow of slavery.

They believe that the church ought to be kept, like the Union, in harmony and co-operation, by "asserting the truth in love."

What! is this ABOLITIONISM? Yes, brother, sister in Christ! this is Abolitionism—genuine, Bible BAPTIST abolitionism.

And is an unexceptionable family to be prevented from admission into the church of Jesus Christ, exposed to be thrown out on the world, deprived of church privileges, and a promising "labor of love," for holding such sentiments as these? Yes, beloved, for holding such sentiments as these! But let us not render "raillery for railing, but contravise blessings." Let us humbly unite in the prayer of the dying Savior.

"FATHER FORGIVE THEM; THEY KNOW NOT WHAT THEY DO."

WE FEEL AS MUCH AS YOU—BUT

The almost innumerable phases in which this common-place is presented would be amusing, if the associations with which it is connected were not of the most painful character. It is not long since we were engaged as a party in a conversation something like the following:

Br. M.—I dislike exceedingly the frequent remark that there is so little sympathy felt for the sailor.

Br. D.—But is not the remark founded on fact? The remark would not be made so frequently, if the fact did not constantly exist.

Br. M.—I deny that the sympathy is so generally wanting. It is a reproach to our great commercial community to say it is.

Br. D.—But, my brother, is it not a fact

that the poor sailor is seldom prayed for in our churches?

Br. M.—Why, I don't know. We pray for him when we pray for the conversion of the world.

Br. D.—Yes, we do incidentally, but why not pray for missions and other kindred objects, by the same rule? We do not object to specify when we come to them.

You are a member, with me, of the Mass. Conference of Baptist Ministers. We meet every Monday morning for prayer. And yet do you remember where the seaman's cause was brought distinctly as a subject of prayer before the meeting?

Br. M.—Why—let me see—I don't know that I have any recollection on the subject.

Br. D.—No—I presume you have not. And I presume that a majority of my good brethren are in the like condemnation. But notwithstanding this solemn fact, you wonder at the frequency of the remark by those who try to learn and feel right on the subject, that there is too little sympathy for the dying sailor!

We leave our readers to apply this fact to the cause of the slave.

For the Christian Reflector.

THE DESIGN OF THE ATONEMENT.

(Continued.)

4. The exhibition of "Christ crucified" as a propitiation for our sins, is "The power of God to the salvation of all believers."

Salvation delivers men from the power of sin and Satan; opens their blinded minds to see their sin and danger, the glory of God, the spirituality of his law; subdues their proud and stubborn hearts into an humble, penitential, submissive, child-like spirit; turns the strong current of the mind from the love of the world and sin to the love of God and holiness. Thus sinners are enabled to leave the broad and downward road that leads to destruction, and to walk in the path that leads to life. They are inspired with faith and courage to overcome all obstacles in their way, with firmness to resist temptations, with resolution to suffer persecutions, with patience and comfort in afflictions, with perseverance, though they fall seven times to rise again and pursue their heavenward course till they come to the Paradise of God, exalted to the condition and society of saints and angels around the throne of God. To work this great deliverance, what is human might? what is all created strength? Surely this requires the mighty power of God. Now all who are saved, are saved through faith in the blood of Christ. The Holy Spirit, indeed is the powerful agent in our salvation; but the spirit is given in consequence of the atonement of Christ, and his intercession founded upon it. And it is the office of the spirit "to take of the things of Christ and show them unto us" and to glorify the Savior by enabling us to "Behold the Lamb of God who taketh away the sins of the world." Thus the simple story of the cross, the history of "Christ crucified" for our sins, becomes "the power of God unto salvation to every one that believeth."

It is true, that self-conceited man has always despised the preaching of the cross, as folly and weakness. But it is equally true, that this "weakness of God is stronger than men." And though it is still to the Jews a stumbling-block, and to the Greeks foolishness, yet to them who are called, both Jews and Gentiles, it is both the wisdom and the power of God.

5. The faithfulness of God is exhibited in the atonement. All his promises are yea and amen in Christ Jesus; and even his threatenings are not made void. For though penitent believers are, for Jesus' sake, saved from death, the threatened curse of the law, yet He dies in their stead and is made a curse for them. Though here is a departure from the letter, yet not from the spirit of the law. Eternal life is the gift of God to us, but it is also the reward of the Savior's perfect righteousness. And if God spared not his own son, but delivered him up for us all, surely he will not spare those who still go on in their trespasses, and neglect so great salvation. Thus all the perfections of God harmonize in the atoning death of Christ, and appear in their highest glory in the redemption of his people.

"Mercy and truth are met together, righteousness and peace have kissed each other. Truth springs out of the earth and righteousness looks down from heaven. Yea the Lord will give that which is good, and our land shall yield our increase."

The extent of the design of the atonement so far as it respects the salvation of sinners is the subject of an other essay. I will therefore only add here that the benefits of atonement are offered to all men without distinction, and that voluntary unbelief alone is the cause of the condemnation of impenitent sinners, while all true believers receive salvation through the atonement. Besides, the Savior for making atonement is ensured that "he shall see of the travail of his soul and be satisfied" with a numerous or rather an innumerable seed to receive and enjoy him forever.

In view of this subject we learn,

1. That the method of salvation through the atonement of Christ is worthy of all acceptance. It makes such a display of the glorious perfections of God, and opens a way of salvation so admirably suited to the lost condition of mankind; it is at once so honorable to God and safe for men, that all are under the highest obligations to receive it as glad tidings of great joy unto all people.

2. How criminal are unbelievers for rejecting the Savior! They close their eyes against the brightest manifestation of the divine glory. They despise the dying love of Jesus, and prevent their own eternal salvation. How just and certain is their condemnation!

For the Christian Reflector.

MY MOTHER'S DEATH.

A Mother! How sacred is the name! It is like magic drawing around us thousands of associations. "The school boy thinks of home; of the cheerful smile that will greet his return, and resolves faithfully to perform his duties. It recalls to him, who long since left the paternal roof, his childhood and youth. His mother yet stands at the door of his father's cottage, watching his steps as he merrily proceeds towards the village school house and still he hears her voice, it entreats him to be good. Her solemn countenance in the house of God, forbids a wanton smile, and nourishes that sacred reverence, which he feels as he enters a place for worship. Her love of the Bible demands of him a careful perusal. Her anxiety and prayers are the staff which prevent his feet from slipping. A Mother's love! How strong, deep and deathless, and too, when "all the world are cold beside."

It was on Sabbath morning that I in reality apprehended any danger from the illness of my Mother. For three years consumption had gradually been stealing life from her. Her hard cough and faltering step might have revealed me this, but her cheerful smile and conversation deceived me. When nearly overcome by the destroyer, I hoped that she would recover. I was told by sisters, older than myself, that they feared our mother would die. "The thought of it was like a dagger piercing my heart, and I was astonished that they could thus cruelly trouble me. My mother once said when talking with me, "you may soon be left without a mother." I wept, yes I wept bitterly, but thought that she would soon be well.

My brothers who were away from home heard of our mother's illness and hastened to see her. Their absence had rather endeared than estranged them from me and I arose on the morning after their return with a light heart. I inquired for my mother and was told that she was not as well. I went to her room and found her bolstered in an arm chair, leaning against the house. Her countenance was like death. I felt for the first time that I was to be an orphan. She requested her children to come to her. She told them that she could not stay longer; and as a memento of her love gave to each some trifling article which we had seen her use. Her thimble was mine, the same that had done so much for me. It was a precious gift—and is dearer than aught besides.

My mother revived, and seemed better until 1 o'clock, when again we thought her dying. Although very weak she continued to converse with her friends. She talked to us of her Savior; of the home to which she was hastening, and expressed an expectation of meeting her departed friends. "Do not be lonely without me," she said to my Father "for Christ will be with you." Once or twice, the tears were wiped from her eyes. I never loved my children as much as I now do, but I am willing to leave them with God.

A friend to whom she was attached came to her side. She took her hand and calmly said, "we shall not meet here again, but do not forget my children when I leave them. My Mother at this time was carried to Jordan's banks, but her Heavenly Father said, linger there a little time, that your children may have a renewed assurance, your faith will land you safely on Canaan's side. Aye, I thought she would not go. I hoped, against the opinion of her physician and friends.—During this last two weeks of her sickness, she seemed to stand at the gate of Heaven. She was happy, perfectly happy with the consciousness that she was going home.

On Friday June 9th, my mother was apparently better. That night she early fell asleep and quietly rested until one o'clock. Waking at that time, some weak cocoa was given her. With assistance, she raised herself in the bed as usual. My sister who was with her, soon noticed that she appeared entirely exhausted. She called a member of the family in an adjoining room, to whom my mother said, "If has been a good nurse," (referring to my sister, who had not taken the care of her before.) She spoke in a voice hardly audible, "Christ is precious. Jesus is precious." Then she wished to be placed

in the armed chair, before mentioned. Her head leaned on the arm of her daughter.— Her eyes were closed. One minute she breathed loudly; again, I thought that she did not breathe. Our sobs were now unnoticed. Apparently she was sleeping.—At 5 o'clock, the sun had arisen above the eastern horizon. Birds were singing their morning songs of praise to their Maker. My Mother too, was singing a new song of the redeemed in Heaven. My mother left me at four o'clock. The sorrow of an orphan, who can tell.

For the Christian Reflector.

THE NECESSITY OF A BAPTIST ANTI-SLAVERY CONVENTION.

No. 2.

A convention is necessary in order to purify our Denomination of the sin of slaveholding. Probably, one third of all the slaves in the U. S. A. who profess religion belong to the Baptist Denomination, and the masters of not an inconsiderable number of these, are communicants in the same churches with their slaves. Very many of our Brethren in the South hold slaves, and not a few, not only hold men as property, but buy and sell their fellow men and fellow Christians; and not a few of their Pastors are guilty of practicing the same abominations. Thus ministers and churches practice it, and Associations approve of it. It is believed by some that this evil is increasing and eating out the vitals of the church.—This crime is chargeable on the whole Baptist Denomination in the U. S. A. so long as we raise not our voice against it. Many of our Denomination in the South, doubtless mourn over this state of things, but being in the minority they cannot remove it. Let the Northern Baptists arise and take proper ground on this subject—let them wash their hands of this evil by protesting against it and declaring unequivocally non-fellowship with all who practice it; and the principles of truth will work in our Denomination, till all, who are worth having in any Denomination, will take right ground and banish it from among them and the rest, being left go, will go to their own company. Thus shall we be saved as a denomination from the sin and curse of slavery. An Anti-slavery Convention of Baptists will essentially contribute to this desirable end; if it be held under the guidance of that wisdom which is from above.

PROCEEDINGS.

The Sixth New England Anti-Slavery Convention assembled, pursuant to a call, signed by the officers of the several State A. S. Societies in New England, at the Chardon Street Chapel, in Boston, on Tuesday, the 28th of May, 1839, at 10 o'clock, A. M.

The Convention was called to order by WENDELL PHILLIPS, chairman of the committee of arrangements.

On motion, NATHANIEL B. BORDEN of Fall River, Mass. was appointed President pro tem. and Wm. BASSSETT of Lynn, Secretary pro tem.

On motion, Voted, That a committee of five be appointed to nominate the permanent officers and committees of the Convention.

The following persons were chosen said Committee. Samuel J. May, Amos Farnsworth, N. P. Rogers, H. G. Chapman, George W. Benson.

WENDELL PHILLIPS submitted the following resolution: Resolved, That all persons present, favorable to the cause of immediate emancipation be invited to take seats with us as members of this Convention.

AMOS A. PHELPS offered the following as a substitute:

Resolved, That, as gentlemen only were enrolled and acted as members of the first and second New England Anti-Slavery Conventions—that is, at the second Convention it was unanimously resolved, that a Convention of the friends of immediate abolition be held in New England annually until slavery be abolished, and the Board of Managers of the Massachusetts Anti-Slavery Society were made a standing Committee to call, and fix on the time and place of said Conventions—that as the third New England Convention, called by virtue of said arrangement, was the first of the series of said Annual Conventions, so resolved to be held—therefore, it is just and right to regard the basis of organization and action adopted by that Convention as the basis upon which it was intended these Conventions should ever be conducted; and as that basis extended membership & action, as members, to men only, and the same is true also of every preceding and succeeding Convention, with the exception of the last, that therefore the form of invitation to membership and action in this convention, shall be the same with that adopted by said third Convention in 1835, and re-adopted by the next following Convention in 1837, in the following words, viz:

"That all gentlemen present, who wish to take part in this Convention, and who are friends of the abolition of slavery in our country, be invited to become members."

Mr. Phelps offered the foregoing resolution without any remarks, and expressed the hope that the question would be taken without discussion. It was so taken, and the substitute rejected; after which the resolution offered by Mr. Phillips was adopted by a large majority.

Prayer was offered by the Rev. Mr. DENNIS. The committee on nominations made the following report, and the persons proposed were duly elected officers of the Convention:

NATHANIEL B. BORDEN, President.

Vice Presidents.

SETH SPRAGUE of Massachusetts; SAMUEL FESSENDEN, of Maine. JOHN A. RICHARDSON, of New Hampshire. Wm. Cox of Connecticut.

MARTIN CHENEY, of Rhode Island.

Secretaries.—Wm. A. Bassett, Wm. M. Chase, Wm. R. Chapman.

Committee on Finance and the Roll.—Henry G. Chapman, John A. Collins, John Jones.

Business Committee.—N. P. Rogers, Wm. Lloyd Garrison, Maria W. Chapman, Amos A. Phelps, Wm. Phillips, Lydia Maria Child, Isaac Winslow, George Trask, Charles C. Burleigh, George Bradburn, Thos. Davis, Geo. W. Benson.

*Mr. Phelps subsequently gave notice that he was not a member of the Convention, and therefore could not act on the committee.

On motion of Oliver Johnson.

Voted, That all resolutions offered to the Convention shall pass through the business committee.

The committee on Finance introduced the following resolution which was adopted:

Resolved, That each member of the Convention be requested to pay one dollar or more towards defraying its expenses.

The following resolution was presented by the business committee:

Resolved, That mutual forbearance and respect for each other's individual freedom of opinion, are peculiarly incumbent upon us at this time; and that, without any concessions of principle, we will cordially and earnestly labor together for the good of the slave.

The above resolution elicited a spirited and interesting debate, in which Samuel J. May, Samuel Fessenden, John Le Boquet, T. P. Ryder, S. Brimblecom, Sylvanus Cobb, Sumner Lincoln, Arnold Buffum, — Adams, H. C. Wright, George Bradburn, and W. L. Garrison, participated; after which it was unanimously adopted.

Pending the discussion on the foregoing resolution, on motion of Wm. Lloyd Garrison,

Voted, That no speaker occupy more than ten minutes at any one time, nor speak more than once upon the same question until all others who wish to speak have had an opportunity to do so.

Adjourned to meet this afternoon at 3 o'clock.

Afternoon Session.—3 o'clock, P. M. Met according to adjournment.

P. R. Russell offered prayer.

The business committee offered two resolutions, relating to the conduct of professing Christians and churches, the first of which, after some discussion, was recommitted; and the second, after having elicited a spirited debate, in which Messrs. Brimblecom, Himes, Hilton, Avery, Garrison, Johnson and others participated, and after the adoption of several amendments, was unanimously passed as follows:

Resolved, That eschewing all theological or metaphysical subtleties, and being guided by the words of our Lord, "Ye shall know them by their fruits," this Convention affirms, that no slaveholder, no defender or apologist of slavery, or any well informed person living in indifference to the slave's claims to freedom, under the light of the Scriptures and the maxims of a Republican government, can possess that temper of mind which was in Christ Jesus; and therefore, that no church, composed of such members, or sanctioning such practices, can consistently be termed a church of Christ.

The business committee presented a resolution relative to the duty of petitioning for the repeal of all laws based on distinctions of color, but before any action was taken upon it, the Convention adjourned till half past 7 o'clock in the evening.

Resolved, That eschewing all theological or metaphysical subtleties, and being guided by the words of our Lord, "Ye shall know them by their fruits," this Convention affirms, that no slaveholder, no defender or apologist of slavery, or any well informed person living in indifference to the slave's claims to freedom, under the light of the Scriptures and the maxims of a Republican government, can possess that temper of mind which was in Christ Jesus; and therefore, that no church, composed of such members, or sanctioning such practices, can consistently be termed a church of Christ.

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petitioning Congress for an immediate investigation on the subject.

On motion of J. A. Collins,

Voted, That the resolutions relating to new organizations be re-committed to the business committee, and that their report be made the order of the day for this afternoon.

On motion of Oliver Johnson,

Voted, That the Convention will take measures to raise funds to defray the expenses of reporting and publishing its proceedings.

The business committee introduced the following resolution, which, after remarks by Arnold Buffum, was unanimously adopted.

Resolved, That the very common remark of the apologists for slavery that 'the slaves fare better than the free colored people of the non-slaveholding States,' is as wide from truth as darkness is from light; and is a remark which no intelligent and reflecting mind can make in sincerity.

Adjourned to meet at Marlboro' Chapel at 3 o'clock, P. M.—Liberator.

From the N. Y. Observer.

MISSION TO BRITAIN IN FRANCE

A considerable portion of the island of the ancient province of Brittany in France is now the departments of Lower Loire, Ille and Vilaine, Finisterre, Morbihan, and Cotes du Nord, in the N. W. part of the kingdom, use a language called the Brethoneg, which is a dialect of the Welsh tongue.

The people who use this language, nearly a million in number, are said to be the descendants of a colony which emigrated from Great Britain, in the fifth century. About 500,000 of them, it is said understand no language but the Brethoneg. They are represented to be Catholics of the most superstitious character, and never had the Bible printed in their language, until the year 1836, when the New Testament was translated into it and published at the expense of the British and Foreign Bible Society.

From the London Baptist Magazine for February, we copy the following account of the attempts of the Welsh Baptists to establish a Protestant mission among them.

The Baptist churches in Wales, contemplated a mission to that country, ever since the cessation of hostilities between France and England; and with this view they sent the Rev. W. Rogers, now of Dudley, a Briton, about the year 1819. But owing to the difficulties which presented themselves at the time, Mr. Rogers returned; and another effort, which was made by a benevolent gentleman at his own expense, proved equally unsuccessful, so that nothing efficient was done for Britain, until the year 1834, when the same gentleman to whom we have alluded, offered to advance fifty pounds to assist any Welsh minister to learn the language of the Bretons, for the purpose of preaching the gospel in that country.

This being announced, Mr. John Jenkins, Jr. then residing in the town of Cardiff, offered to engage in this Christian enterprise; and his offer being approved by the committee of the Baptist Continental Society in London, he was sent to Brittany, under the direction of that Society. He is a pious, prudent, and persevering man. He has met, as might be expected, with determined opposition from the priests, but the people frequently acknowledge the superiority of the Protestant religion over that of the Catholic, and receive the books which he distributes, without hesitation, though they have been frequently denounced from the altar.

His work, as yet, is only preparatory, and much remains to be done, before we can reasonably expect to see the fruits of his labors. He has translated and published more than thirty thousand copies of different religious tracts in the language, and circulated upwards of ten thousand of them already; and in his last communication, he says, that he has translated fifteen other tracts, which are now ready for the press. Nearly all the Testaments which have been printed in the Brethoneg, are sold, for the edition amounted to only one thousand copies. In his visits from house to house, he converses with the people upon religious subjects, but as yet he has not succeeded in establishing regular preaching, though he has made several attempts to gain that important object. Mr. Jenkins, however, meets with a few individuals regularly on Sabbath-days, for the purpose of reading, conversation, and prayer. He has experienced much kindness and sympathy from Mr. Le Foudry, the Protestant minister of Brest, who has been once and again to Morlaix, to encourage and advise him in his difficulties, and who has used all his influence in his favor, to get the room registered, though hitherto without success.

The friends of religion in Paris, take great interest in this attack upon the strong-hold of Popery, and the Religious Tract Society in that city, together with that of London, has been at the expense of printing all the tracts which he has published.

He has been taken up occasionally, by the gendarmes, for circulating books; but upon appearing before the prefects, he was dismissed, as the books, upon examination, were not found to be such as are proscribed by the law of France.

As to the moral state of the Bretons, it is sufficient to say, that religion there has but little connection with morality; for it consists in attending mass and confession; and the man that will attend to those things, and other ceremonies of a like nature, obtains the rites of the church, and is taught to believe that he is in the way to life, but for the neglect of these things, no moral virtue will be deemed a compensation. Mr. J. has not met with one Protestant among those who know no language but the Brethoneg, and very few infidels; but they are in general in the lowest state of ignorance, with regard to spiritual things, many of them not knowing that such a book as the Bible, is in existence.

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From the Emancipator.

BIBLICAL EXPOSITION, BY THOMAS SCOTT.

I have extracted from his Commentary, a few "notions," which demonstrate, that the slaveholding possessors of Scott's Commentary, either do not read it, or that they "remember to forget" its important monitions, and his very impressive application of them; or that they have expunged his wisdom.

Exodus xxi: 16, "He that stealeth a man, and selleth him,

THE (NEW SCHOOL) GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE U. S. OF AMERICA.

Reported for the New York Observer.

The Slavery question.

Wednesday morning, May 22.—The House having again gone into interlunary meeting on the memorial on the subject of slavery.

Dr. HILL observed that the discussion had, thus far, been all on one side; it was with extreme reluctance that any of the Southern brethren felt themselves called upon to say a single word. The "vantage ground" was all on the other side. For one hour was ready to the question he had no desire to answer, but if more should be said, they must, though they did not wish it, offer some things in reply.

Mr. RANKIN hoped they would do so.

Dr. HILL said they did not desire it; they only wished to hear nothing more on the other side.

Mr. STEWART said he was desirous of offering a few remarks, but neither he nor the brethren who thought with him, were anxious for a protracted discussion.

Dr. HILL moved that further discussion be suspended.

Mr. STEWART objected to this as being nothing other than the previous question in disguise; and the Assembly had expunged the previous question from the rules of the proceedings. He wished to discuss this question in a pacific spirit, the spirit of a Christian, and he wanted his slaveholding brethren to hear him patiently. If he was in error, he wanted to get out of it as soon as possible. They had no desire to fasten their own opinions upon others; but if wrong they wanted to be put right. No man was richer for having error on board, but morally poorer for every error he held. If he was in error let the Southern brethren point it out and endeavor to convince him. But in a great advisory body like this, it was impossible to act to any good end, unless brethren were willing to hear, to advise, to compare and to forbear. If the Southern brethren had reasons to produce, he hoped he had sufficient candor to weigh them. But he held it no argument to say, "I shall decide without conference;" "I do not wish to hear you;" "If you speak I shall go away;" while language like this was held, some great error lay between them; and it never would be purged out by such a course. It had been said in the outset of this discussion that the Assembly resembled a ship which was in a storm on her beam ends, and to discuss this question was like calling a conference on her deck to solve some nice and abstruse nautical problem.

[Some impatience was here manifested: it was asked what was the question? and remonstrance was made against long prefaces and circumlocutory speeches—but others thought it best to allow the amplest latitude. It would be the height of impolicy to take any other course. Mr. Curry here asked for a pause and an interval of prayer. The suggestion was agreed to, and Dr. Wisner engaged in prayer.]

Mr. STEWART thanked Mr. Curry for what he had done, and said it was in prayer that the chief hope of the abolitionists lay. He had long believed if this great evil and great sin were ever to be abolished, deliverance must come out of Zion—it must be effected by the praying men and praying women of America. It had been from the beginning a religious undertaking, and its great aim was to purge out sin from the churches and from the world.

But it was often asked, and by good men, what good will the action of this body do? Our Southern brethren have made up their minds that slavery is a Bible institution, and we think differently; what good will it do to make a declaration of our opinions? To illustrate the reasonableness of such a question he supposed a case that one of our Presbyteries should have made up their minds that marriage was not of divine institution or of moral obligation, and held to the propriety of promiscuous concubinage: ought not the Assembly to express its opinion of such a course of conduct and sentiment? Would it do for the members of that Presbytery to say, we have made up our minds on the question; we consider our view as the Scriptural view, and we don't wish the matter debated; if we go with you it must be on this principle. Ought the assembly to yield to such an argument, and to remain silent? Or suppose another Presbytery held the drinking of ardent spirit to be a Christian virtue—that intemperance was a virtue; and in consequence some of the ministers and elders became drunkards; and another held the doctrine of a community of goods they could lay their hands upon; and when the case was brought up, was the Assembly to be told that it must pass no resolution, express no opinion, make no recommendation? Could the Assembly stand still under the weight even of one such Presbytery? Nay, would not a single church of such a character ruin any body with which it was allowed to hold good standing? And was it not now continually thrown in the face of himself and his companions, "Ah, you are in fellowship with a church which holds that the buying and selling of human beings is no sin; that it is right to live on unrequited labor." Questions of morals had nothing to do with acres and miles; on these questions the church, though spread all over the land, was one vast integrity. And what was now the character of the Presbyterian church? It was, as to moral questions, a plant body. In a slave-holding region it was a slaveholding church, in a temperance region it was for temperance; it graduated its opinions by degrees of latitude and longitude. Thus Christ's kingdom must be pie-bald and speckled, one thing in one place, and another in another.

But to return to the point from which he had been about to start when interrupted.—The condition of this body had been likened by the glowing and fruitful imagination of a brother to that of a ship on her beam ends, and on the point of foundering—the heavens covered with black and lowering clouds—the winds howling—yawning gulfs opening all immediate death before their eyes; and the idea of discussing the question of slavery at this time, had been compared to that of assembling the crew, under such circumstances, to settle some nice and difficult nautical question, touching the stars, or respecting some new chronometer, for the invention of which the learned Savans and astronomers at Paris had offered a premium of 100,000 francs. [Dr. Cox here observed with a smile that the brother's imagination had wonderfully helped him.] But Mr. Stewart thought it might rather be compared to calling the crew to consider how the ship might be lightened? what was her cargo? and if it was found that her loading consisted of lead and millstones, whether it would not be best to throw the lead overboard, or some of the millstones? If it was hoped to save this Presbyterian church from ruin, slavery must be thrown overboard. Throw it over as an abstraction; throw it over as a fact; throw it over in every form and manner. He would beg and entreat with tears and conjure with mighty supplications, all slave-holding Christians to give up this sin against which their fathers in the church testified in 1818. At that

time, the South had only asked time and space to wind up the system and bring it peaceably to an end; and the church had said go, and do it with all convenient speed. The whole church had uttered one unanimous Amen. The North and the South, Old School and New School, all were of one mind. So he and his brethren had learned Christ, and so they now wished to do.

And now he wanted to say a word as to the reason that the church had been divided, and this portion was assembled where he now found it. He had evidence as to the true reason. Dr. Baxter in 1837 wrote a letter in which he declared that one of the great causes of the act of the excommunication was the desire to get rid of a body of men who abhorred slavery and held it to be a sin; and he added that he thought it had effected much for the South.—So when Dr. Spring who had lately been preaching in his own pulpit to a crowded audience against abolition and abolitionists, when present in Washington City at a meeting of the Colonization Society, had told that society and the meeting assembled, in substance, that the excommunication had been effected in order to prevent the church from being submerged in anti-slavery influence. And now what had the church done since 1818 towards removing this sin? What had these 19 years produced?—the discovery that slavery was no sin at all; that it was a Bible institution, as much as the relation between man and wife; and that it was to abide forever! Like sinners who put off their repentance to a future day, and after a long time find out that they have nothing to repent of, so the church had found that in the matter of slavery she had nothing to repent of, save now and then the starving or whipping of a slave or two to death. But what had slavery done for this body? As the church had refused to turn slavery out, slavery (admitted this body to be the true Presbyterian church) had turned the church out of doors; at least out of that place where it sat previous to 1837. Slavery had evicted it from its seat. But there was a place where the church-banners were flying, where they were cheerfully admitted and welcomed who held slavery to be a Bible institution.

Christian Reflector.

"Charity rejoiceth in the Truth."

WEDNESDAY, JUNE 5, 1839.

ANTI-SLAVERY DISSENSIONS.

We learn that some of our friends have expressed their "wonder that the Reflector does not come out and take a decided stand on the woman question and some other points much debated at present among Abolitionists."

Shall we say why? If we must, we must; and the simple explanation is soon given. The Reflector was established to agitate (among other great subjects) the holy cause of emancipation, and not to waste ink and paper about irrelevant matters. At present, therefore we have only to say that, when we think Christian Ladies at the North, who are already true-hearted Abolitionists, need to be told in what sphere they ought to move, in order best to promote the good cause; or when we have nothing better to do than to quarrel with our fellow laborers, Leavitt, Garrison, Sunderland, Phelps, E. Wright, A. A. Phelps & Co. &c. we may consent to come down to that duty. Seriously we are grieved—we are ashamed we lament that any of our dear brethren should forget the Slave to do any part of "the Devil's drudgery." Let the readers of the Reflector rise above it.

TO OUR NEW SUBSCRIBERS.

We are obliged again to apologise for a deficiency in the number of copies of the Reflector. Last week we gave assurance that New subscribers would be all supplied in future, and supposed that the number we were then about to print would meet all immediate demands; but found ourselves mistaken, the impression altho' considerably increased, falling short of the demand in New England more than seventy. In all cases of such deficiency, however we make our entries against New Subscribers one week later.

Again we promise so to enlarge our impression that all shall be supplied.

J. Q. ADAMS' SECOND LETTER.

The National Intelligencer of May 28 contains the expected Letter of Mr. Adams "To the Citizens of the United States" on the subject of Slavery. We have not had time to read the whole of this long Letter with critical care, but have read enough of it to perceive that it is a document which ought to be studied by every American citizen.

We have room this week only to add that the Letter is a whip with lashes enough to strike all parties on the great question it discusses. We rejoice in its publication, in the hope that it will tend to correct some things in every party, and awaken in all a deeper interest on the subject of the Rights of man than has yet been generally felt. Some extracts from it may be expected in our next paper.

The New York Baptist Association was held with McDougal street church, N. Y. City, Tuesday 28th ult. We will give our readers as many particulars as possible next week. D.

The citizens of Newport have recently erected a monument to the memory of William Coddington, the first Governor of Rhode-Island, and who was also settler of the town of Newport, just two hundred years before the ceremony of putting up the monument, which occurred on the 12th inst.

DEATHS.—In Lebanon, Pa., recently a little girl was drowned by falling into one of the pits in a tannery; and a man, named Phillips was drowned in one of the locks of the Union Canal. Also a scuffle took place, between a man named Zimmerman, and another named Smith, both intoxicated, in which the latter was killed. The murderer is in jail.

The trial of Benjamin Cummings for the murder of Asa Clark, Jr., commenced at Taunton on Monday, and on Wednesday evening the Jury returned a verdict of Guilty.

Sentence of death was pronounced on Thursday morning by Chief Justice Shaw. We understand that this is the first conviction of a capital offence in Bristol County for more than forty years.—Patriot.

CIRCULAR.

To Baptist Conventions, Ministers, Churches, and Congregations in the United States of America, Friends of the Poor Slave, and Advocates of Immediate Emancipation.

Dear Beloved in the Lord: We the undersigned, address you as Baptized Believers, in the name of the Great Head of the Church, and of His suffering poor. In the opinion of a meeting of Baptist Abolitionists, held this day in the city of New York, and whose representatives we are, the period has arrived when some judicious measures should be taken to call a National Baptist Convention, to prepare the way for organizing an AMERICAN BAPTIST ANTI-SLAVERY SOCIETY.

The providence of God seems to have caused a necessity for such an organization. And while we do not aim to array ourselves against any well managed Societies already in existence, we think it obvious that as Baptists, we can now accomplish more by laboring on our own platform, than in any other way.

We, therefore, whose names are annexed, cordially address to you this Circular. You will oblige us by sending your names as soon as convenient, should you approve the object contemplated, to either of the following brethren: Editors Eastern Baptist Brunswick, Me.; Editor Baptist Register, Concord N. H.; Editor Telegraph, Brandon Vt.; Editor Christian Reflector, Worcester Mass.; Rev. Elton Galusha, Perry, Genesee County, Western N. Y.; Rev. Nathaniel Colver, Greenwich, Washington Co. N. Y.; Rev. R. Turnbull, Hartford, Conn.; Rev. L. Fletcher, Spread Eagle, Chester Co. Pa.; Rev. Samuel Aaron, Burlington, N. J.; Editor Philanthropist, Cincinnati, Ohio; all of whom, and any others who may receive them will please transmit the names they obtain to Rev. Duncan Dunbar, or to either member of the Central Corresponding Committee,* located for the purpose in the city of New York. The Committee will then be assembled, when the names which have been received will be appended to the Call, the time and place of holding the Convention fixed, and both the Call and Address be circulated throughout the land.

Finally, brethren, let us exert one another to increased diligence and more fervent prayer in this holy cause. Let us be up and doing; and so much the more as we see the day approaching.

We remain, affectionately,
Your brethren in a precious Redeemer,
CYRUS P. GROSVENOR, Chairman.

CHARLES W. DENISON, Secretary,
of a meeting of Baptist Abolitionists, held this day in the city of New York, May 11th, 1839, and signed in the name and by the authority of the said meeting.

First meeting of the Central Corresponding Committee.

At a meeting of the Central Corresponding Committee of Baptist Abolitionists, held on the 13th of May, 1839, Rev. Duncan Dunbar was chosen chairman, and Rev. C. W. Denison, Secretary.

It was on motion,
Resolved, that the individuals mentioned in the draft of a Circular adopted at the General Meeting held last week, be earnestly requested to procure many names as possible to be affixed to the Call, and to forward them immediately to the Chairman of this Committee.
Resolved, that the editors of Baptist papers, and all others friendly to the cause of the oppressed, be desired to publish as much of our proceedings as they shall deem likely to be useful to the cause.

Adjourned to one fortnight from this day, at 11 o'clock A. M.

DUNCAN DUNBAR, Chairman,
C. W. DENISON, Secretary.

We give below the prospectus of the 2d Volume, as published in December, 1838, to which we respectfully invite the attention of the reader.

"The Board of managers of the Christian Reflector have resolved to commence the second volume of their paper with the beginning of the year 1839.

They do this from the belief that it will be easier to effect a regular settlement of accounts on the first of January than on the 1st of July.

The Reflector has been before the public for the period of six months; and its sentiments and course of action are, therefore, generally known. It is not the purpose of the Board to go into a detail of the causes which led to its establishment. These have been before said; and we believe, that instead of the causes having ceased to call for the continuation of this periodical, they redouble their demand for its perpetuation.

In most of the country Associations, at their last sessions, well drawn, spirited and every way excellent Resolutions on the great subject of American Slavery were passed, adapted, if published through the land, to exert the happiest influence on the community, but which would have been left, where, in years past, similar Resolutions have been left, without the covers of the "Minutes" of the meeting which passed them, and of course, confined within very narrow limits. The Reflector has given these praise-worthy acts of our Associations to the nation. The Boston Association, we believe, the only one in Massachusetts, which took no action on this subject.

We only lament that there are among Baptists any who stand aloof from this cause of bleeding humanity. To their own master they stand or fall, and we feel that to the same holy Sovereign we also stand responsible in this matter as in all others.

Several of our Associations have kindly commended the Christian Reflector to the patronage of their Churches. For this we thank them, and by it we are greatly encouraged in our important though difficult enterprise.

We will insert the Recommendation of only one of these bodies, the Taunton Association. We prefer to select this, because no Agent from the Board was present on the occasion.

"Resolved, That we recommend to the Churches of this Association, THE CHRISTIAN REFLECTOR, a Baptist paper recently established at Worcester, Mass. The object of this weekly periodical is to present to the public all subjects connected with religion and morals."

Slavery is by no means the only great moral evil, the discussion of which enters essentially into the plan of the Reflector, but all moral evils.

Our first prospectus held the following language:

"One of the important purposes of the Reflector is the transmission of Religious Intelligence relating to the state and progress of the Churches at home and in Foreign parts—revivals of Religion—Missions, Domestic and

Foreign—Sabbath Schools, Bible and Tract Societies, &c."

Resolved, That the Reflector ought to be the decided advocate of the immediate Abolition of Slavery, and a fearless and uncompromising opposer of every species of oppression, Ecclesiastical and Civil, and as decided an advocate of Temperance and Moral Purity.

We are not disposed to add more than seriously and affectionately to appeal to the piety and philanthropy of the Reader, and to entreat him to act in this as in every other cause, under a solemn sense of his responsibility to God, and so to help "the suffering and the dumb," and so to exert his influence for the promotion of every good cause, that the Divine honor shall be best illustrated and human purity and happiness most extensively increased.

The terms of the second volume of the Christian Reflector, are \$2, payable always in advance. To individuals or companies, who shall pay the whole sum at one time in advance, eleven copies will be sent for \$20—and twenty-one copies for \$36.

The friends of the paper are particularly requested to use their exertions without delay to obtain subscribers in the place where they reside or which they may visit, and to forward the names and the money to the general agent, if possible, as early as the 21st of Dec. 1838.

The following explanations taken from our first number, will show the plan on which the Reflector was established.

In the first place, let it be observed that the Board of Managers have no pecuniary interest in the patronage of their brethren. On the contrary, they have already made pecuniary sacrifices, and they are willing to make still greater sacrifices to accomplish this object, which they are constrained to consider of eminent importance. That our friends may have proof that this statement is in accordance with truth, we inform you that the Convention which resolved on the establishment of the Christian Reflector, prepared the Constitution of a Society, the substance of which Constitution is as follows.

Whereas the proper conduct of the paper requires its ownership to be vested in those who will be likely to take a lively interest in it,—Resolved, That a Society be formed consisting of such persons as approve the Prospectus, and shall contribute as subscribers for the paper, or as Stockholders, to its support. Said Society is annually to elect a Board of Managers, as described in the Prospectus, whose duty it is to procure a suitable Editor and Printer, and manage the concerns of the publication. The Convention also resolved to raise by subscription the sum of one thousand dollars, in shares of ten dollars each, to be held and used as a loan to be refunded as soon as the income of the paper shall give the ability.

The constitution provides that the paper shall always be published at as low a rate as its unembarrassed maintenance shall allow. The shares in the stock are to be refunded by an annual dividend of the surplus income of the paper after the first year, the sole purpose of the Stock being to meet the incipient expenses of the publication, which are necessarily incurred before the payment of subscribers for the paper can furnish the means to defray them. It will be perceived that no more than a few shares in each town will be required to accomplish this design.

We close by saying that we shall highly esteem and be very grateful for the co-operation of the gentlemen named as agents and of any others who will kindly lend us their aid in giving circulation to our periodical, or furnishing us with valuable information or well-written articles on subjects suitable for the Christian Reflector.

Voluntary or unpaid agents are at liberty to forward names and money at our expense and risk.

We request that agents be careful in designating the Post Office to which papers are to be sent. No subscription is to be taken for a shorter period than six months, and we hope that few, if any, will subscribe for less than a year. New York or Massachusetts money will be preferred.

C. P. GROSVENOR, Editor.
Worcester, Mass. May 23 1839.

BRIGHTON MARKET.—Monday, May 27. At Market 240 Beef Cattle, 30 yoke working Oxen, 55 Cows and Calves, 185 Sheep, and 850 Swine: 70 Beef Cattle and about 250 Swine unsold.

Purses.—Beef Cattle.—The prices of last week were hardly sustained, much less number were sold at our highest quotation. We quote first quality at \$9 a 925; second quality \$8 25 a 8 75; third quality 7 50 a \$8.

Working Oxen.—We quote sales at \$88, \$105, \$130, \$135, \$155, and \$160.

Cows and Calves.—We quote sales at \$35, \$38, \$45, \$55, \$62 1-2, \$67, and \$75.

Sheep.—Prices not made public.

Swine.—A lot of old Barrows at 9c.; lots to peddle at 8 1-2 for Sows, and 9 1-2 for Barrows; at retail, from 9 to 11.—Boston Patriot.

ANTI-SLAVERY MEETING.

A meeting of the Worcester Anti-Slavery Society at the Am. Temperance House, Thursday evening next, at 7 1-2 o'clock.

Please attend.
June 5, 1839. Geo. M. Rice, Sec'y.

NOTICE.

The Sturbridge National Conference, will hold its next quarterly session with the subscriber, in Wales, (Mass.) on Tuesday, the 11th of June next, at 1 o'clock, P. M. Ministers in the vicinity are invited to attend.

GEORGE MIXTER, Sec'y.
Wales, May 10, 1839.

NOTICE.

The 10th Annual Meeting of the Connecticut Branch of the Baptist General Tract Society, will be held in the meeting house of the 1st Baptist Church in New Haven, on Thursday, the 13th of June next, immediately after the Anniversary of the Connecticut Baptist Bible Society.

J. G. COLLMAN, Sec'y.

NOTICE.

The Annual Meeting of the Connecticut Baptist Convention, will be held at the meeting-house of the 1st Baptist Church, New Haven, on Tuesday the 11th of June next, at 3 o'clock, P. M.

H. WOOSTER, Rec. Sec.
Deep River, May 14, 1839.

NOTICE.

The Board of the Connecticut Baptist Convention, will meet on Tuesday, the 11th of June next, at 1 o'clock, P. M. at the Lecture Room of the 1st Baptist Church in New Haven.

H. WOOSTER, Cor. Sec.
Deep River, May 14, 1839.

NOTICE.

The Annual Meeting of the Connecticut Baptist Bible Society, will be held in New Haven in connection with the Convention, to commence on Tuesday, June 11th ensuing.

A. M. SMITH, Sec'y.
P. S. The Constitution provides that all Societies Auxiliary to the State Society, may represent themselves, in the Annual Meetings of the C. B. S. by sending two delegates. It is hoped that every auxiliary will send delegates to meet with us.
A. M. S.

NOTICE.

The Annual meeting of the Connecticut Baptist Education Society, will be held at the meeting-house of the 1st Baptist Church, New Haven, immediately after the transaction of the business of the Missionary department of the Convention, which body will meet on Tuesday, the 11th of June next, at 2 o'clock, P. M.

H. WOOSTER, Sec'y.
Deep River, May 14, 1839.

NOTICE.

The Board of the Connecticut Baptist Education Society, will meet at the Lecture Room of the 1st Baptist Church, New Haven, on Tuesday, the 11th of June next, at 10 o'clock, A. M.

H. WOOSTER, Sec'y.
Deep River, May 14, 1839.

Married:

In Ashburnham, May 23, Mr. Benj. Blany to Mrs. Lydia Ward both of Ashburnham.

In the Baptist Church in Woonsocket, Sunday evening, by Rev. Mr. Smith, Rev. Oliver J. Fish, to Miss Maria Louisa Brown.

At Westford, May 22, by Rev. George F. Post, Mr. Amos Spafford, son of Eld. E. Spafford, and Miss Ann, daughter of Mr. Frederick Snyder, both of Westford.

In Chatham, by Eld. Wm. I. Lomis, Eld. F. S. Parke and Miss Louisa Van Ness, both of Chatham.

In Worcester, at the Hospital, Mr. Wm. H. Blackmer to Miss Harriet N. Howe.

In Auburn, May 26, Mr. David Cummings of Montpelier, Vt., to Miss Sarah Lucinda Boyden.

In Salem, Jared Sparks, Esq., Professor of History in Harvard University, to Miss Mary C., daughter of Hon. Nathaniel Silsbee.

In Guilford, Vt. April 24, Mr. James Dennis a revolutionary pensioner, to Mrs. Eunice Dennis, his former wife, after a cruel and distressing divorce of more than two years.

Died:

In New Braintree, Mr. Daniel Woods, 71.—He fell from his chair and died instantly.

In Newton, May 27, Mrs. Margaret H. wife of Samuel Colburn, Esq., 36.

In Milbury, May 21st, Mrs. Sarah A., wife of Mr. Clement Stone, aged 22, and daughter of Mr. John Rowley, of Milville.

In New Bedford, Capt. Wm. Blackmer, 58.

In Westmoreland, N. H., May 13, Mr. Zebulon Hodges, a revolutionary pensioner, 83.

In Concord N. H., April 10, widow Ann Saunders, 93. May 7, Capt. Nathaniel Eastman, a revolutionary pensioner, 84.

In York, England, Mr. Henry Brough, 115.

This patriarch was born of Dutch parents, at New York. He was formerly in the army, and was at the battle of Bunker's Hill. He also served in Holland under the Duke of York.

In Utica N. Y., on the 21st inst. at her daughter's residence, Catharine Williams, consort of Rev. M. Williams, deceased, aged 88 years, who was baptized in Anglashire, North Wales, in 1771, and was now a member of the first Baptist church in Utica, N. Y.

In Mexico, Oswego Co. N. Y., May 19, Mrs. Margaret Whitman, wife of Orange Whitman, in the 26th year of her age, daughter of Mr. Joel and Electa Roberts.

In Cambridgeport, Ms. on the 5th inst. Mrs. Fanny Alzear, wife of Mr. Henry Hyde, and daughter of Mr. Isaac Lum, 22.

In Pottsville, Penn. 2d inst. Rev. Arthur Wainwright, D. D. Pastor of the Catholic church in that place.

LECTURES TO LADIES.

MARY S. GOVE, will give a course of twelve Lectures on ANATOMY and PHYSIOLOGY at the Methodist Meeting-house, in this town, commencing THIS AFTERNOON at three o'clock. The introductory Lecture will be FREE. Tickets for the course, \$1.00; for a single Lecture, 12 1-2 cents; to be had at the door.

N. B. These Lectures will be given to ladies ONLY.

Worcester, 6th mo. 5.

"American Slavery as it is; and

TESTIMONY OF A THOUSAND WITNESSES."

BY THEODORE D. WELD.

224 Pages, Octavo: Price, 37 1-2 cents. A few copies for sale at this office.

Worcester, June 5, 1839.

NEW CHEAP GOODS.

The Subscriber is this week receiving

39 PACKAGES more of FRESH and

DESIRABLE GOODS—among which

44 French Prints at 17 cts. per yard.

English " " 12 1-2 " "

American " " 6 1-4 " "

Furniture Patch " 9 " "

Printed Lawns " 20 " "

Mou. de Laines " 25 " "

Plain Silks " 33 " "

Figured " 50 " "

Bed Ticking " 11 " "

Merino Cas'n'r. " 12 1-2 " "

Erminets " 42 " "

Broad Cloths " 1 50 " "

Heavy Cas'n'r. " 62 1-2 " "

Satinets " 50 " "

POETRY.

COMPLAINT OF THE OPPRESSED POOR.

Makenzie's Gazette has been revived at Rochester. The editor is very zealous for the rights of all men except slaves. His indignation boils over at the oppressions of the free laborers of England, and the tax-less manufacturers of the North, and the operative manufacturers of England, and the tax-less Canadians. The Corn-Laws of Great Britain, taxing the food of the poor, he cannot abide. And he seeks to resuscitate the spirit of Buncker Hill in our American people, and to awaken our former zeal for universal liberty, the most burning appeals. Among others, he publishes the effusions of the celebrated Eliot of England, the author of "Corn-Law Rhymes." The following is from a late paper and might be well put, with slight variations, in the mouth of an Alabama slave.

OH LORD, HOW LONG!

Up, bread-taxed slave! and sagely curse
Greek, Russian, Swede and Turk;
For we have better men, and worse,
Than honest Hare and Burke.
Proud men who cannot live, they say,
Unless they plunder thee!
But thou art free to toil and pay,—
And so is England free.

Up, widow, up, and swing the fly;
Or push the grating file!
Our bread is tax'd and rents are high,
That wolves may burst with bile.
Sire of the hopeless, canst thou sleep?
Up, up, and toil for ghouls,
Who drink our tears, but never weep,
And soul-less, eat our souls!

Child, what hast thou with sleep to do?
Awake and dry thine eyes!
Thy tiny hands must labor too;
Our bread is tax'd—arise!
Arise, and toil long hours twice seven,
For pennies two or three;
Thy woes make angels weep in Heaven,
But England still is free.

Up, weary man, of eighty-five,
And toil in hopeless woe!
Our bread is tax'd, our rivals thrive,
Our gods will have it so.
Yet God is undethroned on high,
And undethroned will be:
Father of all! hear Thou our cry,
And England shall be free!

methinks, thy nation-wedding waves
Upbraid us as they flow;
Thy winds, disdaining fetter'd slaves,
Reproach us as they blow;
Methinks thy bolts are waxing hot,
Thy clouds have voices too;
"Father!" they cry, "hast thou forgot
Land-butterer's Peterloo!"

Oh, vengeance!—no, forgive, forgive!
"Thy frailty still that errs:
Forgive!—Revenge! Shall murderers live?
Christ bless'd his murderers.
Father, we only ask our own;
We say, "be commerce free,
Let barter have his mutton-bone,
Let toil be liberty."

They smite in vain who smite with words
And scourge with vollied fire;
Our weapon is the whip of words,
And truth's all-scorching ire;
The blow it gives, the wound it makes,
Life yet unborn shall see,
And shake it, like a whip of snakes,
At unborn villany.

Ebenezer Elliot.

For the Christian Reflector.

"For all his ways are Judgment."

JUDGMENT AS USED IN THE SCRIPTURES.

[NO. 5.]

6th Judgment as used to express the office of priest in its general character and service.

Job. 27: 2. "As God liveth who hath taken away my Judgment and the Almighty who hath vexed my soul." Elihu declares (34: 5) "Job hath said, I am righteous and [notwithstanding I am righteous] God hath taken away my Judgment." But God hath not taken away his decision of mind or his understanding; for who under such trouble, or in such an unheard of case, ever spoke with such steadfastness and understanding as Job? And no one surely will say that God had removed punishment far from him; for Judgment in that sense seemed to follow hard upon him.

But Job being high priest, had not God deposited him?—for he said (19: 9), "He hath stripped me of my glory and taken the crown from my head," which things are descriptive of priestly glory. For it was commanded in Exo. 29: 6, "Thou shalt put the mitre upon his (Aaron's) head and put the holy crown upon the mitre." Also (39: 30), "And they made the plate of the holy crown of pure gold and wrote upon it a writing like the engravings of a signet HOLINESS TO THE LORD. And they tied unto it a lace of blue to fasten it on high upon the mitre, as the Lord commanded Moses." And of his former state he said (29: 14), "I put on righteousness and it clothed me; my Judgment (or office of ministering Judgment) was as a robe and a diadem. I was eyes to the blind and feet was I to the lame." "Robe," although usually a long garment worn by the high priest next under the Ephod, here appears to signify a dress of dignity, which with the diadem, an ensign of royalty, a crown of wreath was worn by kings. And the glory might properly be made a figure to represent the glory and acceptableness of the hierarchy of priests.

5th. Executing Judgment, being one of the several services of bearing the Judgment. (Ps. 106: 30). "Then stood up Phinehas and executed Judgment, so that the plague was stayed." Another ceremony under the same term (Ex. 2: 23), "And the Tirshatha said unto them (i. e. unto the children of Barzillai &c.) That they should not eat of the most holy things till there stood up a priest with Urim, and with Thummim," the Urim service being never known distinct from the breast-plate of Judgment.

Again (Micah 7: 9), "I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause and execute Judgment for me. He will bring some to the light and I shall behold his righteousness."

6th. Ministration of the Judgment by "a Minister of the sanctuary and of the true tabernacle which the Lord pitched and not man."

Christ, not destroying but fulfilling the law, brought to light in his life and death what was shadowed forth in the office of Judgment, or of Judgment-bearing by the high priest. But, if that which is done away was glorious, much more that which remaineth is glorious.

"Wherefore, when he cometh into the world, he saith, sacrifice and offering thou wouldst not, but a body hast thou prepared me. In burnt-offerings and sacrifices for sins thou hast had no pleasure. Then said I, Lo, I come! (in the volume of the book it is written of me) to do thy will, O God." (Heb. 10: 5).

Isa. 42: 1. "Behold my servant whom I uphold, mine elect in whom my soul delighteth. I have put my Spirit upon him, he shall bring forth Judgment to the Gentiles."

"I have put my Spirit upon him." The high priest under the law had a breast-plate of Judgment put on him, but God put on Christ THE SPIRIT OF JUDGMENT (see an allusion Isa. 4: 4) and said the apostle, "Our sufficiency is of God who hath made us able ministers of the New Testament, not of the letter, but of the spirit;" i. e. not ministers of the ceremonies and formality of the law, but ministers of what those shadows prefigured and of the vitality of the law.

"He shall bring forth Judgment to the Gentiles."

The high priest brought forth Doctrine, Judgment and Light to Israel only, who stood without the tabernacle (see Luke 1: 10). And again (Isa. 59: 9), "we wait for light," &c.; but Christ would "bring forth Judgment to the Gentiles also, as (Acts 13: 47), "I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth," and (26: 23) "shouldst show light unto the people and to the Gentiles."

Isa. 42: 3. "He shall bring forth judgment unto truth" i. e. to the setting up or establishing of the truth. V. 4. "He shall not fail nor be discouraged, till he have set Judgment in the earth," i. e. righteousness or the worship of the living God. "And the isles shall wait for his law."

"Earth," a term used to represent the Gentile world, as heaven in scripture sometimes signifies the kingdom of the Jews. (see Eph. 1: 10, and Col. 1: 20).

Remarks. All these things tend to Christ as a common centre. They find their true and vital significance in him, as the Light and Glory of his people Israel—as the Great High Priest of our profession offering the gift and sacrifice of himself as the Lamb of God taking or bearing away the sins of the world—actually, as did the Jewish priest ceremonially and typically, fulfilling all righteousness magnifying the Law and making it honorable—making atonement for his people—so becoming the end of the Law for righteousness, to every one that believeth.

If, then, the close and careful and patient study of the Jewish or Mosaic ritual contributes to the illustration of the offices of Christ as Intercessor and Redeemer, so that faith may seek his Cross and by it enter into rest, walking all this highway in light, this study cannot reasonably be deemed a labor lost.

The writer of the Epistle to the Hebrews, when he took up his pen to write, was not instructed to "write it not," as though Christ having come and put away sin by the sacrifice of himself, the Mosaic ritual ceased to have a significance and a use; but he saw in the very fact of the accomplishment in Christ of that ritual, an increased importance of the preparatory dispensation. True, those ceremonies ceased to be performed, when they met their accomplishment in Christ; but the record of them stands, for the use of all coming generations of men. Let, therefore, him that readeth understand—looking unto Jesus the Author and Finisher of our faith, who having glorified the Father on the earth hath entered into the heavens—the most holy place, where as Priest forever, not now after the order of Aaron, but having an unchangeable Priesthood after the order of Melchisedek. He continueth ever—ever liveth to intercede for us.

"What is truth, Jno. 18."

NATHAN.

From the Telegraph.

MORE BAPTISMS.

FRANKLIN, Sabbath Eve, May 6, 1839. Dear Brother Murray:—I have just been reading brother Baldwin's letter of the 14th ult., as published in the 31st No. of the Telegraph, giving an account of the work of grace in this northern region, and of my baptizing eleven at Enosburgh-Falls.

Allow me to add, that last Lord's day, I baptized nineteen more at Enosburgh-Falls. Last Monday I baptized six at North Fairfield. To-day I have had the pleasure of leading 16 willing converts into the water at Berkshire, and of burying them, in the likeness of Christ's death, in the liquid grave. About two weeks ago I baptized three there. Three others have recently been received by letter and otherwise,—so that, when about to receive the Lord's supper this afternoon, 22 new members received the hand of fellowship. Our communion season was a precious one; I hope it will be long remembered. I could best express the feelings of my heart, by exclaiming,—Bless the Lord, O my soul, and all that is within me praise his holy name!

Sabbath Eve, May 12.

I have just returned from Enosburgh-Falls, somewhat encouraged to believe that the work of conversion is not over in that place. Christians there seem to enjoy an uncommon spirit of prayer for the conversion of those who have not yet yielded to be saved by grace. I baptized eight more to-day. "Praise the Lord all ye his people." Yours, sincerely, in the Gospel, Brother O. S. Murray. PETER CHASE.

Brother Guilford writes from Perkinsville, "We have been enjoying a glorious revival here. I have baptized 23—am expecting more."

There were 6 baptized in this town, last Lord's day. Several others had been previously baptized, at different times, and others

still stand as candidates. There have also been considerable accessions to the Congregationalists, and some to the Methodists.

WESTERN.—Brother Pollard, who labors in this place says that the Lord is blessing his people and building up his cause among them. He baptized 4 recently, and thinks there is a prospect that others will come out soon.

For the Vermont Telegraph.

REVIVAL IN ACWORTH, N. H.

Dear Brother Murray:—It may not be interesting to you and the friends of Zion, to hear that Zion's converts are multiplied, although it be not in your immediate vicinity. You will therefore indulge me in saying, through your paper, to all who are interested in the salvation of sinners, that God has once more revived his children in Acworth, N. H.; and that too at a time when they were ready to sink, and despair of mercy. Something more than six months since, they received the labors of brother Green, a licentiate, whose labors under God have been blessed to the waking up of the church, and the conversion of sinners. The last Sabbath in April, I had an exchange with brother Green, and baptized five. The second Sabbath in May, I had another exchange and had the privilege of addressing an overflowing congregation.—After the morning services, we repaired to the water, and in the presence of more than three hundred spectators, I baptized six willing converts. The season was most deeply interesting and solemn, whilst the spirit of the Lord seemed to hover over the baptismal waters, and say this is the way, walk ye in it. This season will never be forgotten by many of those who were present. The whole number baptized is eleven. And among these, are the aged, the middle-aged, the youth and the child. There are others who we fondly hope will soon feel that "to obey is better than sacrifice." The interests still increasing. And may God in mercy continue this good work, until there shall not be one who will oppose the counsel of God against himself.

CHARLES FARRAR.

Fitchville Vt. May 16, 1839.

REVIVALS.—The Presiding Elder of the Troup District, N. J. Conference, states, that although he has been 24 years in the travelling ministry, he never saw in any part of that time, such a gracious outpouring of the blessed Spirit of God, as had occurred on that District for a few months past. He mentions the accessions in only a part of the appointments, but these make 540.

At the Bedford St. station, N. Y. city, 90 have been received on probation.

Within the last three months, nearly one thousand persons have applied for admission in trial, in the Cincinnati District, Ohio Conference.

At Twinsburg and Northfield, Ohio, about one hundred and fifty have been made to rejoice in the Lord. The church is rising in holiness. Zion's Herald.

MISCELLANY.

RUM'S DOINGS.—We are about to relate a series of sad events which recently occurred in a town in a southern part of this State in which rum was the cause, and death and misery the effect. In the town of Exeter, lives an old widow lady whose age is more than three score years and ten, whose lot has been to mourn as those "without hope" over the destiny of a once beloved family, estranged from the path of rectitude, and finally sent to ignoble graves, through the agency of that fell destroyer, rum. Oh, when will the monster be slain, and such frequent high pressure, melancholy events be only the records of the past! How long? Oh, how long, shall drunkenness be suffered to sap the life-blood of peace and happiness from God's noblest creation?

The old lady to whom reference has been made, had one only and beloved daughter who was married and lived in a neighboring State—her husband was a drunkard. In a fit of fury that husband and father buried an axe in the head of a wife, and sent her in a moment, unprepared, into the presence of her final Judge. A messenger carried the solemn intelligence to her mother, and while she was preparing to attend the funeral of her murdered daughter, another messenger arrived with the appalling news that a son had committed suicide by drowning himself in a neighboring river while in a state of intoxication. Her cup of bitterness, although full, was yet to receive another draught.—within little more than a week, another son died by drinking a large portion of intoxicating liquor.

We make no comments—they are not necessary.—Woonsocket Weekly Patriot.

A dwelling house was consumed by fire on the morning of the 5th inst., in the village of Castile, Genesee co., in which 3 children perished in the flames. The mother of the children had barely time to escape with an infant in her arms, while the father made his way towards the chamber where the children slept, but was prevented from entering by the falling of the roof. The cause of this distressing event, was the taking up and leaving ashes in a wooden vessel.

THE MORRIS AND ESSEX RAILROAD.—Has adopted a new improvement recently invented and patented by Stephen Vail, Esq., of Morris-town, for the purpose of supplying the Locomotive with water. By a very simple and substantial fixture, the engine is made to work a pump at the depot, which fills the boiler from a well, while the firemen are taking in wood, without the intervention of any other agency than the steam, which would otherwise be "blown off." The adjustment is made in a moment by the engineer.—Newark D. Adv.

DEATH BY POISON.—The Albany Journal gives another instance of death, from eating the Musk-rat weed, (Cicuta Maculata). A daughter of Mr. Ellis, of Willet, Cortland Co. partook of it, supposing it to be Spikenard. Two other girls who ate less abundantly of it, were made very sick, but by use of emetics, were recovered.

A Big Organ.—Mr. Henry Erban has constructed, and put up in the St. Mary's (Roman Catholic) Church, Philadelphia, an Organ, which is said to be the largest in the United States. The dimensions are 20 feet across the front, 15 in depth, and the entire height 27 feet. The cost of the instrument is \$6000. It weighed 14 tons.

CONNECTICUT. The Legislature of Connecticut is in session. The following paragraphs are from Governor Ellsworth's Message:

"Violation of the Sabbath by Congress.—Connected with Congress as we are, and feeling its influence and example, it will not be deemed presumptuous to remark, (and the opinion is by no means a novel one,) that its protracted sessions, and the spirit and manner in which the public business is conducted, are not in accordance with which it has been distinguished. Its late appropriation of the day of rest and devotion, to secular business, is a disregard of an institution of divine appointment, consecrated in the affections and hallowed by the usages of a large portion of the citizens of the United States. The Christian religion owes its extension and its power over the consciences of men, to the institution and influence of the Sabbath. Repeal that institution, or treat with indifference its observance, as was done in the National Convention of France, and you banish religion, as they did, from the land. Let me say, fellow citizens, it is not political power; it is not extent of territory; nor accumulated wealth; nor knowledge, nor science alone, which renders a people really great and happy. The most High ruleth in the kingdom of men, and giveth it to whomsoever he will."

Temperance. Speaking of the Prisoners in the State Prison:—

"In one point of view they are peculiarly worthy of notice. When they enter the walls of the prison, they are in a large majority of cases, habitually intemperate. At once they are debarked from spirit, and at once begin to improve in health and strength, showing the practicability of entire and immediate abstinence, even in those whose habits have become most inveterate. Who, in view of such facts, will not become the advocate of temperance and lift his voice to heaven, that the demon of intemperance, which revels upon that is fair in society, breaking asunder every bond, and reversing the very works of the Creator, may be banished from human habitations, and consigned to the execrations of an injured world, and the judgments of a righteous God? Are we not called upon as legislators, as patriots, as Christians, to sustain those who labor in this noble cause, and to strengthen those influences which bear upon this enormous evil?"

HARTFORD, Saturday, May 25, 1839.—Our Legislative session is drawing to a close. Perhaps they will rise next week. The great divorce case of Mrs. Jarvis vs. S. F. Jarvis, after being, as was supposed by the public settled and so announced, has broken out afresh. It is said that when it came to the signing of the documents, the Doctor's friends insisted that the petitioner, Mrs. J. should sign a paper exonerating him from the charges alleged against him. This she would or did not; whereupon the whole subject burst out anew and with increased excitement. Yesterday the parties had a hearing before the committee. The Doctor's counsel having previously left the city, with the exception of the Hon. R. J. Ingersoll, that gentleman, with the Hon. R. M. Sherman, and the Hon. R. S. Baldwin for the petitioner, measured words before a large audience of eager spectators, in the court room of the State House, from which they adjourned to Tuesday next at two o'clock, when if not settled, the case will again come up, perhaps on a question of postponement. The Doctor's counsel wish it laid over till next session.—N. Y. Com. Adver.

MOST MELANCHOLY OCCURRENCE.—Miss Amanda Atchinson, of Ellsville, Ill. stepped accidentally on the wheel of a sawmill in operation. Her foot was caught in the wheel and her leg was drawn through the bulkhead, where there was only an inch space. The flesh was torn from her leg from ankle to knee, and the bone broken in several places, and when she was taken out, a quantity of flesh was left in the wheel. The limb was amputated just above the knee, in the best manner possible but she survived the operation only a few hours. Miss A. was shortly to have been married.

MELANCHOLY OCCURRENCE.—A friend from West Point has furnished us with the particulars of the following melancholy catastrophe which happened near West Point, Troup county, on Monday last. Three young lads, one a son of Mr. George Reese, a son of Mrs. Reese, and a son of Mr. Norris, went to the river for the purpose of bathing. They unfortunately ventured beyond their depth, and were all three drowned.—when our informant left, the bodies had not been found, having then been in the water about four hours. Every effort was being made however to obtain them.

[Columbus (Ga.) Enquirer.

Horrible Transaction.—In the Circuit Court of Copiah county on Friday last, Alvah Carpenter was put on trial, charged with the murder of Mr. Keller, late Judge of Probate of that county. The evidence closed about five P. M. on Friday, at which time we left Gallatin. We learn from the charges alleged against who left on Sunday morning, that the case was submitted to the jury about 9 o'clock, who after being absent a short time, returned a verdict of manslaughter. As the officer of the court was on the eve of taking the prisoner back to jail a sudden uproar took place, the lights were all put out, and Carpenter was stabbed in three or four places, one of his hands cut off, and he fell a corpse in the "hall of the Court." It is supposed that the persons who were engaged in this high-handed and horrible transaction, were relatives of Mr. Keller. Our next mail from Gallatin, will doubtless give us full particulars. What is a Mississippi coming to? It would seem that no man's life or property is respected. We blush for the name posterity will be forced to ascribe to her.

Natchez Freetrader.

Sentence of Three Persons for Murder.—Circumstantial Evidence.—Scott Miller and Cosgrove, the two latter young men, have been convicted at Louisville of the murder of Mr. Stanley, while the latter was proceeding down the river in a trading boat. Some of the goods of Mr. Stanley were identified on the persons of the prisoners by his widow, also, the description of the dress and person was proved to conform exactly to the body of the deceased. The evidence was altogether circumstantial, but overwhelming and irresistible, as detailed in the Louisville Gazette.

SIXTH ANNIVERSARY OF THE AMERICAN ANTI-SLAVERY SOCIETY.

An abstract of the Annual Report of the Executive Committee was read by Elizabeth Wright, Jr., one of the Secretaries of the Society. We give some extracts:

In presenting their sixth annual report, the Executive Committee of the American Anti-Slavery Society congratulate the friends of free institutions that the doctrine of IMMEDIATE EMANCIPATION is now established on a basis from which it cannot be dislodged, either by the malice of its enemies or the unfaithfulness of its friends. What a few years ago was wild, visionary, and dangerous, is now sober sense and common honesty. While the human advocates of liberty have been arguing the safety of immediate disenfranchisement, (from the known principles of our common nature,) God, in his blessed providence, has worked out the problem by the liberation from bondage of 800,000 slaves. The present year has seen the keystone of this divine argument placed in its eternal home.

The organization of societies has extended itself during the year by the addition of 204 new societies, making, in addition to the 1346 reported last year, a total of 1650.

The number of presses open to the discussion of the subject of slavery or avowedly advocating the freedom of the slaves, has greatly increased during the year. There are nine weekly, one semi-monthly, and four monthly papers, mainly if not exclusively devoted to abolition. Aside from gratuitous distribution, these papers circulate to subscribers upwards of 25,000 copies per week, and receive a support from subscriptions to the amount of at least \$40,000 per annum.

The report of the treasurer shows the receipts during the year, to be \$47,280 74, being more than the previous year by \$4,356 15.

While this sum has been expended by the National Society, the state societies have continued their operations, and several of them have very much increased their expenditures and their efficiency. That of New York, especially, has made efforts worthy of the state. Though the cause thus divided by state action, does not present so commanding a front as if all its resources were concentrated in the national association, it is perhaps not less dangerous to the dominion of slavery. These separate institutions powerfully provoke each other to "love and good works," and the forgers of chains have little peace to hope for, while this rivalry continues.

The publications of the Society during the year have been as follows:

Emancipator,	213,120
Human Rights,	148,800
Circulars and Prints,	38,460
Bound Volumes,	19,958
Tracts,	93,575
Pamphlets,	210,639
Total	724,602

The acceptance and publication of the report was moved by GERRIT SMITH, of N. Y., and seconded by the Rev. JOHN RANKIN, of Ripley, O., who added a statement of some of the fruits of slavery, which are frequently passing under his view, and agonizing his heart, where he resides, on the borders of Ohio, and within sight of the state of Kentucky, where slavery is said to exist in its mildest form.

CALL FOR THE NATIONAL CONVENTION.

At the last anniversary of the American Anti-Slavery Society, it was voted to hold a National Convention at Albany on the 31st day of July next. The undersigned were appointed a Committee to issue a Call and make the necessary arrangements for the proposed convention.

In executing the wishes of the Society, they accordingly most cordially invite all such *Free-men of the United States as adopt the principles embodied in the Constitution of the American Anti-Slavery Society* to meet in convention at Albany on the last Wednesday of July next, in the 4th Presbyterian meeting house, at ten o'clock A. M. The object of the convention is the thorough discussion of those great principles which lie at the foundation of the abolition enterprise throughout the civilized world; and of the measures which are suited to its accomplishment in the United States, and especially those which relate to the proper exercise of the right of suffrage by citizens of the free states. All questions and matters foreign to this object will be cautiously avoided in the deliberations of the occasion.

W. L. Chaplain,	Utica.
Wm. Goodell,	Utica.
Joshua Leavitt,	Utica.
H. B. Stanton,	New York.
Gurdon Grant,	Troy.
N. Safford,	Albany.
A. G. Alder,	Albany.
Hiram Fanning,	Albany.
N. Colburn,	Albany.

Robbery.—Mr. James Dimon, a merchant of Salem, had his coat and pocket-book taken last night while on board the Lexington, containing various valuable papers, and about \$150 in money. The drafts were on the Leather Manufacturers' Bank, and drawn by the Asiatic Bank of Salem. The payment of course has been stopped. Mr. Dimon had a loose bundle of bank notes in another garment, which escaped the robber.—N. Y. Jour. of Com.

Destruction of the Real Estate Bank at Decatur.—The Brandon (Miss.) Sentinel of the 8th, has a paragraph to the effect that the editors had received information by a gentleman from Decatur, that the Real Estate Bank at that place was set on fire by a mob, and burned, together with all the books and papers. Nothing was saved. He also stated that if the mob was not quelled, they would wreak their vengeance on the persons and property of the directors. So much for mob law in Mississippi.

[N. O. Bee.

Accident.—A little girl the daughter of Mr. Supply Dean, of this city, was run over by a horse and gig yesterday, and seriously injured. The wheel passed diagonally over the head of the child and across the shoulder and though she was bruised very badly, not a bone was broken.—Bangor Whig.

One of the wheels of a cart, heavily loaded, passed over the body of a child of Mr. James Channey, in Tufonborough, N. H. on the 6th inst. shockingly mangled him. He survived the accident but about two hours. The child was three years old.

Kennebec Gaz.

Death by lightning.—Mr. Israel P. Slate, of Ellsville, Fulton Co. Ill., was killed a few days ago while passing from a store to his house. The lightning passed through his hat and down his breast, melting his watch strings in his pocket, and through his boot into the ground. Mr. Slate was married only a few weeks before his death.—Springfield (Ill.) Jour.

THE HOUSE OF PRAYER.

How great is the mercy of God in providing these houses of prayer, where two or three may meet together in his name, and find their gracious Lord in the midst of them, as in the flesh, with his accustomed benediction—*Peace be unto you!* What a relief it is to come into these hallowed walls, out of the strife and turmoil of the world, and commit our cause, and our hopes and our fears, to the care of God! What a comfort to leave behind us, for a brief interval, all the conflicting interests and the entangled devices of this perishable life, and to raise our thoughts to that happier time, when brother shall no longer strive with brother; when men shall be all of one mind in one house; when none shall hunger or thirst, neither shall the heat nor sun smite them by day, nor the cold by night! What a miserable scene of incessant struggle and worldliness would this land be without its Sabbath, and its house of prayer! Abused as these blessings by so many, despised and trodden under foot and desecrated, as are too often the holy things of this house, and of the Lord's day, they yet shed a light and a religious cheerfulness over the world's scene, even in our imperfect observance of their duties, which those who value Christian privileges prize as their bread of life, and the best sustenance of the soul. They are the salt of our land. They keep alive the fire of religious feeling in the altar of the heart. They give a respite from earthly cares, and open a glimpse of heaven to our sight. They speak, as it were, a perpetual protest against vice and infidelity. They set up a standard for the Gospel. They oppose a temporary check to the foes of the soul. They remind man that there is no peace or spiritual prosperity, but through reconciliation with God, and in communion with him.

JAMES G. BENNET, an editor and a Roman Catholic at the West, commenting on a "late Requiem at St. Peter's," holds the following language.

"We must add, also, if we were to do penance for it at my next confession, by saying the seven Penitential Psalms seventy times over—that Bishop Hughes, sermon, on the propriety of prayers for the dead, was just as moderate as the music. I rather think I could have made a better sermon myself—at least, if I could not, I will agree to go to purgatory,—that penitentiary of us Catholics—for a hundred years, as a single term of punishment. If he does not preach or pray better, he cannot expect to get many out of purgatory. Yet Bishop Hughes is a capital preacher—a fine scholar, and an excellent man,—but St. Peter, the patron of the church, must have been in bad temper yesterday, and all the other saints sadly out of sorts. The only redeeming trait was the pathetic touch towards the close, on the memory of a young, amiable and pious clergyman, who had recently departed this life in the bloom of his usefulness. Bishop Dubois, who chanted the pontifical mass, was a perfect emblem of our Holy Church. He is old, weak, pompous, somewhat tremulous in his voice. It is full time that he were in Abraham's bosom."

Fire.—The dwelling house of Mr. Lovell Baker, of Croydon, in this county, was destroyed by fire on Sunday last. Mrs. Baker discovered the roof to be on fire gave the alarm, but most of the family and neighbors being absent at meeting, she succeeded in bringing to her aid but one man, Mr. Moses Whipple, who immediately ascended the roof and endeavored to quench the flames, but in consequence of the high wind his exertions only seemed to add to the fury of the element. He then, like a wise man, entered the garret and commenced clearing the house of the furniture, and succeeded in removing a good share, descending as the fire progressed to the cellar. Much credit is due for his exertions. The building was very old; the loss is not far from \$400. No insurance.—(N. H.) Argus.

NATIONAL CONVENTION OF ABOLITIONISTS.—This is to be held at Albany, on the 30th of July next.

BANK NOTE TABLE.

The Bills of all the Banks in the New England States which are in good credit, are received at par, on deposit, by the following Banks, viz:—Atlantic, Atlas, Eagle, Freeman's Globe, Granite, Hamilton, Market, Mechanics, Merchants, Middling Interest, North, State, Suffolk, Shoe and Leather Dealers, South, Tremont, Traders, Shawmut, Union and Washington.

The Suffolk Bank transacts the business relating to the Country Banks, for the above mentioned Banks.

Bills of the following Banks are not received by the Associated Banks:

MASSACHUSETTS.

Fulton Bank, at Boston.
Kilby Bank, at Boston.
Commonwealth Bank, at Boston.
Franklin Bank, at Boston.
Lafayette Bank, at Boston.
Nahant Bank, at Lynn.
Chelsea Bank, at Chelsea.
Middlesex Bank, at Cambridge.
Roxbury Bank, at Roxbury.
Bank of Norfolk, at Norfolk.
Farmers' and Mechanics' Bank, at Adams.

MAINE.

Agricultural Bank, at Brewer.
Oxford Bank, at Fryeburg.
Damascus Bank, at Newcastles.
Georgia Lumber Company, at Portland.
Bangor Commercial Bank, at Bangor.
Calais Bank, at Calais.
Bank of Old Town, at Old Town.
Still Water Canal Bank, at Still Water.
Bank of Westbrook, at Westbrook.

NEW HAMPSHIRE.